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Palestine, and has followed it with admirable fidelity. First he has described Palestine as a whole, dwelling on the salient physical features which have affected its history. Then he has taken up the principal divisions of the land in detail, discussing the relations of history and geography as illustrated in the districts and towns. In this way he has covered in this first volume the regions of Galilee and Samaria; in the second volume Judea, the Maritime Plain, and eastern Palestine. The work has been done in reliance on good authorities, G. A. Smith's *Historical Geography* being frequently quoted. Like most books of the kind, however, it is not always trustworthy in its historical statements. Several maps and a topographical index are furnished. It is a useful manual.—G. S. GOODSPEED.

The Drift of Biblical Research Past and Present. By Ira M. Price. (Philadelphia: American Baptist Publication Society, 1900; pp. 23; \$0.10.) After a brief sketch of the history of interpretation, this paper characterizes the critical attitude of modern times and mentions several permanent results of modern methods. Some statements of it are admirable and prove, what Professor Price's best friends have long known, that, while evangelical in spirit and tenacious for old truth, he is thoroughly progressive in his scholarly attitude and conclusions. For so brief a statement, perhaps some advanced critics are too severely handled. All scholars need to remember the dangers that accompany enlarged opportunity in study—and no opportunity is free from danger—but in this address the happy results of modern scholarship are so generalized, and the dangers accompanying it are so fully detailed, as inevitably to lead undisciplined minds to erroneous conclusions in regard to the value of critical study of the Scriptures and to unworthy judgments of scholars to whom we are all indebted for the improvements of which Dr. Price is so justly proud. There is far more danger that ordinary Christian people will reject the critical conclusions advocated by the author than that they will adopt the extremes of more radical scholars, and it would seem to the present writer the part of wisdom just now to emphasize the positive value of the results suggested in and by this brief address.—CHARLES RUFUS BROWN.

The Mosaic Tabernacle: Studies in the Priesthood and the Sanctuary of the Jews. By John Adams. ("Bible Class Primers.") (New York: Scribner, imported; pp. 112; \$0.20.) As a summary of Levitical legislation on these institutions, this little manual will be found

convenient. Its theory of their origin is taken from the Priest Code, without modification. The modern theory of their development is stated fairly, but only to be dismissed, and strong emphasis is put on the typological features. Parallel details in other religions are conceded, but not allowed the same significance, and Jehovah's adoption of the same, so far from proving a borrowing by Israel, shows Jehovah to have been above putting an undue value on originality.—*Geschichte des Volkes Israel*, in acht Vorträgen dargestellt von Max Löhr. (Strassburg: Trübner, 1900; pp. 168; M. 2.) The author's critical position appears in his frequent citation of Wellhausen and in his treatment of the patriarchal tradition. Abraham is a personal character, but Isaac is surmised to be but a literary reduplication of Abraham, and Jacob a personification of the nation's history covering hundreds of years. In Moses we come again to a historic personality mightily inspired of God, and the same inspiration is reverently ascribed, in less degree, to the other great characters of Hebrew history, especially to Elijah. Liberal use is made of contemporary foreign records, but with caution, as where it is concluded that nothing certain in regard to Israel can be drawn from Mernephtah's records beyond the fact that Israel then existed. For post-exilic times the order of events is accepted as given in the common interpretation of Ezra and Nehemiah. The style is clear and forcible, at times brilliant, as in the treatment of the reign of Jeroboam II. and the appearance of Amos at Bethel. It would be difficult to pack more into so small a space so intelligibly and interestingly, and the book is well fitted to popularize the study of the Bible in the modern historical spirit.—DEAN A. WALKER.

Der Talmud, seine Bedeutung und seine Geschichte. Dargestellt von S. Bernfeld. (Berlin: Calvary, 1900; pp. iv + 120; M. 1.20.) The Talmud is still often maligned. Occasionally a would-be enlightener speaks of *Rabbi* Talmud, another quotes the Talmud by chapter and verse, and the information given is quite worthy of the informants. One thing luckily no longer happens: the Talmud is no longer burned. And if this delightful state of affairs is going to last for some time, one may hope that, with the help of history, philology, and the science of comparative religion busily at work on its multifarious aspects, the Talmud may really get to be read, better understood, and eventually appreciated. But, biding that far-off ideal event, the impatient general public may get from Dr. Bernfeld's brochure a